Vol. II. Numb. 74.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Wedneſday December 7th. to Friday December 9th. 1709.

N. B. WHEREAS we have receiv'd Letters from all Parts, which encourage our late Propoſals to ſink our *Quarterly* and *Monthly-Papers*, and inſtead thereof to come out three times a Week, *viz. Mondays*, *Wedneſdays*, and *Fridays*, at 3 *s. per* Quarter, being no more than all pay now, who take all our Papers, and ſomething leſs Charge than any other weekly Paper; accordingly we ſhall begin with next Quarter. By this Method, Queſtions will be anſwer'd ſooner in Courſe, and Coffee-houſes may diſcharge another Paper on *Mondays*, which they kept in only for that Day. The Work being then greater we have engag'd the Aſſiſtance of other Perſons, abſolute Maſters in what they undertake. We ſhall alſo add the moſt Material Domeſtick Occurrences, with Foreign News of the freſheſt Date, with divers other Matters not before inſerted, being reſolv'd to make the Paper more Entertaining than any ever came out. And whereas we are inform'd a great Number of Subſcribers deſign then to come in, we ſhall be oblig'd to thoſe, who will ſend their Names before (for preventing Miſtakes may paſs in a hurry) to the Printer hereof.

Q. Gentlemen, *How may we diſtinguiſh between theſe three ſorts of Sins*, viz. *A Sin againſt God, a Sin againſt our ſelves, and a Sin againſt our Neighbour. Be pleas'd to Illuſtrate each Sin in Particular. Yours*, J. B.

A. This Threefold Diviſion of Sin is warranted by that Threefold Diviſion of our Duty, ſpecified by St. *Paul* in his 2d Chapter of his Epiſtle to *Titus*. *The Grace of God, that bringeth Salvation, hath appear'd unto all Men, teaching us, that, Denying Ungodlineſs and Worldly Luſts, we ſhou'd live SOBERLY, RIGHTEOUSLY, and GODLY, in this preſent World.* And therefore *Sobriety* (not in it's common ſenſe, as only oppos'd to Drunkeneſs, but in a larger and more Extenſive one) includes all the Duties, which we Owe to our ſelves; *Righteouſneſs* thoſe, which we Owe to our Neighbours; and *Godlineſs* thoſe, which we Owe to God. Whence to act counter to *Godlineſs*, *Righteouſneſs*, and *Sobriety*, is a Sin againſt God, our Neighbour, and Our ſelves. Not but that, when we Sin againſt, either our Neighbour, or our ſelves, we Sin againſt God too, inaſmuch as by ſo doing we Diſobey his Poſitive Commands. And when we Sin againſt, either God or our Neighbour, we Sin againſt our ſelves too, in that by either of the foremention'd Sins we render our ſelves obnoxious to Eternal Miſery in Contrariety to the Indiſpenſible Law of Self-Preſervation. But that threefold Diſtinction bears reſpect, not to the Intermediate, but to the Immediate Object of our Sin. And therefore to Sin againſt our ſelves is to Violate thoſe Laws of God, by which we are to regulate our behaviour to our ſelves. And theſe we Violate by Drunkeneſs, Gluttony and the Like. To Sin againſt our Neighbour is to Diſobey thoſe Divine Commandments, by which we are to order our Deportment to our Neighbour; namely, thoſe Commandments, which are uſually ſtil'd the Duties of the ſecond Table. And theſe we Diſobey by Injuſtice, Murder, Adultery, and the like. To Sin againſt God is to Diſregard thoſe Precepts of His, whereby he has Preſcrib'd the Manner of our Carriage towards himſelf; namely, thoſe Precepts, which are commonly call'd the Duties of the Firſt Table. And theſe we Diſregard by Perjury, Idolatry, and ſuch like Enormities.

Q. Gentlemen, *Pray, what Reaſon can you give that* Jamaica *ſhould be ſo often troubled with Tempeſts and Earthquakes, more than any other of our Plantations. Yours*, S. B.

A. We beg leave to deny the foundation of the Queſtion. For Earthquakes and Hurricanes (ſo Common to the *Caribee* Iſlands) very rarely happen in *Jamaica*. And for this reaſon it is, that ſome attribute that Dreadful Earthquake, which prov'd of ſuch fatal conſequence to that Deplorable Iſland in the Year 93 of the laſt Century, not to a Natural, but a Moral Cauſe; namely, *to the Wickedneſs of Them, that Dwelt therein.* Whence they think it reaſonable to conclude, that *God's Judgments were* therefore *in* that part of *the Earth*, that *the Inhabitants thereof* might *Learn Righteouſneſs.*

Q. *Woo were the* Herodians?

A. They were call'd *Herodians* from *Herod* the Great, whom they particularly favour'd, and were the Principal Supporters of his Reign. And indeed it highly concern'd *Herod* to gain (by all the Methods, that Policy cou'd ſuggeſt) as Powerful a

Party, as poſſibly he cou'd, to Eſpouſe his ſecular concerns, and that upon a Threefold account.

1. Becauſe he was a Stranger by Birth, and not a Native of *Judea*. The *Jews* were a Proud and Haughty People, they Contemn'd and Hated all the World about them, and thought, that this Terreſtrial Globe was fram'd for none but themſelves, as tho' *the Earth* were Their's *and the Fullneſs thereof*. And ſuch was their Ill-nature and Inſolence to Strangers, as to give occaſion to the Roman Satyriſt to ſay, that a *Jew* wou'd not direct a Foreign Travailer in his way. They look'd upon the *Gentiles* as mere Slaves, as the Refuſe and Off-ſcouring of the Earth, and allow'd them no better Title than that of Dogs. And therefore the Meek and Humble *Jeſus* does no more than Allude (and ſuch an Alluſion may be taken as an handſome reproof) than allude to the Imperious and Inſulting *Jews*, when he ſays to the *Syrophœnician* (and conſequently a *Gentile*) Woman, *is it meet to take the Children's bread, and caſt it to Dogs*. And now, can we think, that ſo Ill-temper'd a People cou'd brook without reluctance to ſubmit to a Stranger, who becauſe a Stranger, was the Object of their Scorn. That they wou'd tamely ſuffer one, they Hated, to be Lord over them. *Herod* alſo knew, that they were not only a Proud, but an Obſtinate, Seditious, Stiff-necked People. He knew (if he believ'd the Scriptures, if he ſincerely aſſented to that Law, with which he Externally complied) that they had frequently Rebell'd againſt their very God, that they had Rejected their very Maker from being their King. We may conſider too, that the Moſaick Law forbad them to ſet a Stranger on the Throne, which Prohibition they were too ready to Expound in ſuch a Rigorous Senſe, as wou'd Juſtify their Rebellion againſt their Governors. And therefore *Herod* was too Politick a Prince not to uſe Proper Methods of Prevention, not to ſecure a ſteady Intereſt with a Party, that might at once Defend and Recommend him too.

2. *Herod* Owed his Soveraignty to the Roman Power. He receiv'd his Crown of *Mark Antony*, to whoſe ſhare fell the Eaſtern Parts in the Diviſion of the World between Him and *Cæſar*. And when the latter had engroſs'd the Empire, *Herod* made his Court to him with ſo ſucceſsful an Addreſs, as to obtain a Confirmation of *Antony*'s Conceſſion. Can we then ſuppoſe, that the *Jews* wou'd readily acquieſce in the Government of a Stranger, who was impos'd upon him by Strangers too. The Hiſtory of that People ſufficiently declares their Averſion to the *Romans*. When *Judas* the *Gaulanite*, not long after the Death of *Herod*, Excited the People to Rebel againſt *Cæſar*, ſuch Numbers adhered to him, that, tho' they were ſeaſonably Prevented from executing their Deſigns, they were yet Powerful enough to form a New Sect among the *Jews*.

3. If we conſider, what a Tyrant this *Herod* was, we cannot but allow, that he needed *Herodians* to Protect his Soveraignty. Nor Infancy, nor Nobility, nor Learning, nor Conſanguinity, cou'd Reſcue from his Inhuman Cruelty. He ſpar'd not the Wife of his Boſom, the Beautiful *Mariamne*, no, nor yet his own Bowels, to wit, his Son *Antipater*.

As for other Particulars concerning theſe *Herodians*, we have Elſewhere related them upon another occaſion.

Q. Gentlemen, *You have formerly Inſerted in your Papers, that* 10 *Shillings multiplied by* 10 *Shillings produce but* 5 *Shillings. Pray be pleaſed in your next to ſend a full Anſwer, a Wager depending, my Antagoniſt not ſatisfied with the laſt Anſwer you ſent. Your Humble Servant,* J. A.

A. The Product is 100 Shillings, and tho' an Objection may be made to this by a particular way of working it, we are ready to anſwer any ſuch. The reaſon of the Miſtake to this Queſtion before, was by another Queſtion ſomething like it, running in the Gentleman's Head, who undertook it.

Q. *What is the meaning of the Poet,*

—— Nec Pluvio ſupplicat Herba Jovi.

A. We ſhall firſt render the Paſſage into *Engliſh*, for the Sake of thoſe, who are Unacquainted with the *Latin* Tongue, and then explain it.

The Herb Addreſſes not Rain-Bringing Jove.

Tho' *Pluvius* uſually ſignifies *Rainy*, yet it ſometimes implies the ſame with *Imber fer*, *Bringing Rain*. Whence in *Horace*, *Pluvii Venti*, *ſuch Winds as Cauſe Rain*. For other Winds diſpel the Clouds, and Prevent Rain. And *Pluvius* is a Proper Epithet for *Jupiter*, who, as the Supreme Being among the Heathens, was acknowledg'd by them as the Ruler of the World. And the Poets ſo Particularly own'd him as Preſiding over the Atmoſphere, as Metonymically to take him for the Atmoſphere in general, or for any ſingle part of it. Whence that Expreſſion, *Jupiter* —— *deſcendit Plurimus Imbre*, ſignifies no more than *that it Rains very faſt*.

As therefore the Poet ſays, that the Herb ſtands in no Need of Rain, ſo the reaſon is, becauſe he ſpeaks of *Egypt*, where the *Nile* (that ſo much Celebrated River) ſupplies the place of Rain, and Overflowing the Country renders it exceeding Fruitful. And ſure we cannot but admire the Wonders of a Beneficent Providence in the Inundations of that Fructifying River, ſince in that part of *Egypt*, which is adjucent to *Ethiopia*, there is little or no Rain throughout the Year.

Q. Gentlemen, *I hear Mr.* Turner's *Muſick went off with the higheſt applauſe Imaginable, but my ſelf and many of your Subſcribers declin'd going upon his altering his Day without giving any Reaſon for it, I ſhou'd be glad to know why he did ſo, that I may know how to depend on his word, ſhou'd he have another.*

A. We concern our ſelves not in *Advertiſements*, but as to this we are inform'd, he was diſappointed himſelf, by reaſon of an *Opera*'s being unexpectedly perform'd that day; in the hurry of ſecuring Hands he forgot to inſert the Reaſon in our Paper, which was in others; but if he has another, he promiſes nothing ſhall occaſion a Diſappointment to any.

Q. Apollo, *You tell us, you will after* Chriſtmas *have more Aſſiſtance—— very Good——That you will add Domeſtick Intelligence——Better ſtill——And will come out three times a Week——Beſt of all. Upon this aſſurance of Yours, I have engag'd ſeveral Friends to come in, who are Gentlemen of good Intereſt, and will pay well. Now, I deſire to know if you then deſign to end this Volume and begin another, ſeveral Friends of yours Hope you will go on with this to* Lady-Day.

A. You ſay you have engag'd ſeveral Friends to come in——Very Good——and of Good Intereſt ——Better Still——and will Pay well——Beſt of all. We deſign to make the full Year up in this and all our Volumes.

POEMS.

To the BRITISH APOLLO.

Q. YE *Sons of Eloquence, whoſe pregnant Thoughts,*
Monopolize from the admiring Throng,

The

The ſoft reſult of meritorious Themes,
Vouchſafe your Conduct to a Female Charge,
In Queſt of Happineſs ———
Solve the Contagions that obſtruct my Soul;
Paint an Idea of her ſweet Receſs,
And make it obvious to inſpecting Eyes,
What Bleſs'd Extent retains her Peaceful Sway.
Tho' Oppoſition may contract her Brow,
Suſtain'd by your Illuminating Rays
(A Beakon to conduct th' ambiguous March)
I'll check the Sallies of accoſting Fate,
And ſtem the Torrent of Invading Tides,
Leaſt Ignes Fatui *falſe Lights diſplay,*
That Kiſs the Fancy, but the Heart betray.
Yours, Diſconſolate Sylvia.

A. Eternal Sapience, with Stupendious Skill,
Fram'd our *Machine* to render it Polite,
Deck'd it with various Appetites, to thoſe
Adtaping Objects of as various Taſts,
But Conſcious of the Headſtrong force of *Senſe*,
Still preſſing on to groſs Satiety,
Blind to Events, however they might prove,
Or Proditorious, or Exitious;
A much ſuperior Eſſence form'd the *Soul*,
And crown'd it with a full Deſpotick Pow'r,
To Chuſe, Decline, compel, or to Conſtrain;
Allotting *Reaſon* for her ſurer Guide:
Whoſe ſecret Impulſe if you weigh, and ſteer
By her unerring Compaſs each Advance,
In the ambiguous Chace of Happineſs,
She will Inform which are Inept and Vain,
Pleaſing in *Aſpect*, Fatal in *Event*;
And which with juſt Reflection Crown the End;
She'll teach you that the firſt in *Senſe* are ſought,
But in the *Mind*, True, Solid Joys are wrought.

Q. *O! Gentlemen, if Pity e'er*
Hath enter'd in your Breaſt,
Or if you e'er Compaſſion ſhew,
To thoſe which were diſtreſs'd,
Incline your Venerable Ears
To hear my ſad Petition,
For never Mortal ſure was plung'd
In ſuch a foul Condition.
I Love, e'en to Diſtraction Love,
But that you'll ſay is common,
And what you'll think as little ſtrange,
This Love is for a Woman.
But ſuch a Frightful Creature 'tis,
And of ſuch Horrid Faſhion,
As Heav'n did never ſure Deſign,
An Object of that Paſſion.
She's Ugly, Old, Blear-ey'd, her Breath
At twenty Yards ſtrikes dead,
A Curs'd, Malicious Tongue, and yet
Not one Tooth in her Head.
A Foul, Rank Hide, which looſely hangs,
Like Morning-Gown upon her,
Poor, and a Stranger all her Life
To Vertue and to Honor.
I know all this, and yet Love on,
Nay, doat upon this Creature,
Tho' I'm convinc'd there ne'er was ſuch
A loathſome Thing in Nature;
Nay, tho' I know I am undone,
If ever I obtain her,
And yet, alas! 'tis not within
My Power to refrain her.
O! Say, You who know to apply,
A Balm for ev'ry Wound,
If for my wretched Caſe there can
A Remedy be found?

A. Your Caſe is Whimſical and Odd,
Nor eaſily to conſter,
How you ſhou'd Love *Antipathy*,
And doat upon a Monſter.
But not becauſe She's ſo deform'd
(For ſuch may Lovers Know,
And wondrous Conqueſts often make)
But 'cauſe you *Think* her ſo.
One Loves a Lady, whoſe moiſt Eyes
Are charg'd with flowing Rheums,
He thinks them Pearl, and her ſtrong Breath
Arabian Perfumes;
Another Screeks like Barn-Door Hinge,
Yet Charms her Lover's Ears,
Who fancies it as Muſical
As the Harmonious Spheres.
This with a ſow'r and ſullen Look,
Can her Admirer Move,
Which He *Majeſtick* Calls, and like
The Ample Front of *Jove*;
And That will ſcrew her Haggard Phiz
With Grin or Scornful Fleers,
This to her Lover is an Air,
Which full of Charms appears.
Another Giggles at each word,
A fond, ſoft, eaſy Creature,
But this *Inamorato* calls
The Extract of Good Nature.
Theſe all meet Objects of their Love,
Becauſe they *Think* they do,
But thus to Doat and Loath at once,
Does moſt prepoſt'rous ſhew.
We've Reaſon therefore to ſuſpect,
Your Paſſion you Miſcall,
And what you give the Name of *Love*,
Is merely *Frenzy* all.

In laſt Paper, Col. 5. l. 2. *after mention'd, &* *relating thereunto.*

The

The laſt Quarterly-Book, *containing various Subjects, Serious and Humorous, in Proſe and Poetry, with a new Song ſet to Muſick and all the Parts inſerted, to be had no where but in the ſaid Book, may be had of the Men in their Walks.*

SIR,

NO Foreign Mails being yet come in, we have only the following Material. London, Dec. 8. Her Majeſty's Ship the Dragon, which is arriv'd in the Downs from New-England, with Col. Nicholſon and Col. Moody, as Paſſengers on board, have brought Letters from thence, giving a particular Accout of the earneſt Diſpoſition of Her Majeſty's Subjects in thoſe Colonies, ot receive and obey any Commands Her Majeſty ſhould be pleas'd to give for their making a Deſcent on the French in America; and that the Inhabitants in the Provinces under the Government of Col. Dudley, were ſo eager upon it, that the 5th Man in the Province had offer'd themſelves for the Service; and the Governor to encourage them, has cloath'd them in blue. Her Majeſty's Ship the Enterprize, Capt. Smith Commander, had in her Paſſage thither, ſome time laſt September, taken a French Ship bound to Carthagena, with Don Carlos Sucre on board, who was going thither with a Commiſſion to be Lieutenant-Governor: Col. Dudley detains him Priſoner of War, till Her Majeſty's Pleaſure can be knuwn.

On Tueſday laſt in the Morning, there was a Hearing before the Right Hon. the Lord-Chancellor, between the Company of Stationers, Plaintiffs, and one John Partridge, Almanack-Maker, Defendant, who had lately priuted an Almanack, without the Conſent of the ſaid Company, who have a Patent to print all Almanacks; and that no other Perſon can print Prognoſtications, nor a Calender, in an Almanack, without their Conſent. It went for the Plaintiffs.

The Lord Griffin is farther reprieved to the 13th of January next. Which is all from Yours, *&c.*

All are deſired to direct their Letters (Superſcrib'd for the *Britiſh Apollo*) to be left at Mr. *Carters*, at the *Roſe* and *Crown* in St. *Paul's Church-yard*, at Mr. *Bickerton's*, at the *Roſe* and *Crown* in *Little Britain*, or at the Printers hereof; either with Queſtions, Subſcriptions, or for Indexes to our firſt Volume, which contains between 2 and 3000 Anſwers to Queſtions, for we ſhall not take notice of ſuch Queſtions again as have been anſwer'd therein. Our Rates are, 2 *s.* *per* Quarter for the Weekly. 2 *s.* 6 *d*, with the Monthly, and the Quarterly Books 6 *d.* apiece. Thoſe who come in within the Quarter, to pay at Quarter-day 1 *d.* apiece for each they have had. No Queſtions out of the Country will be anſwer'd but where the Poſtage is paid.

Books of Guards for keeping the Papers in at 2 *s.* each, and Single Sheets to make up Sets, may be had on directing as above.

ADVERTISEMENTS.

MR. *Roger Grant*, OCULIST, who has been ſo ſucceſsful in Couching the Cateract and Curing all other Curable Diſtempers in the Eyes, lives in St. *Chriſtopher's Church-Yard*, where he has lately brought to Sight theſe Perſons under-nam'd. *W. Jones*, at *Newington-Buts*, aged 20, born blind, reſtored to Sight in 5 Minutes. *Robert Wedell*, in *Fiſhmonger's-Hoſpital*, *Newington*, aged 70, reſtored to Sight in 2 Minutes. *Mary Dearing*, in *Swan-Yard* near *Newgate*, aged 75, reſtored to Sight in one Minute. *Elizabeth Wild*, in *Bell-Alley Goſwell-Street*, blind of one Eye 23 Years, reſtored to Sight in 5 Minutes. *Will Dixon*, in *Chelſea-College*, aged 87, reſtor'd to Sight in 5 Minutes. *John Myers* on *Saffron-Hill*, blind by Obſtruction of the *Optick Nerves*, reſtor'd to Sight in a little time. Mr. *Williams*, in *Peter-Street Old Soho*. *Anne Andrews* in *Goſwell-Street*. *Saywell Luthen*, at *Adam's Coffee-Houſe Chancery-Lane*. *Anne Allen*, in *Nightingal Lane*. *Anne Lee*, at the *Croſs-keys* Tavern lower-end of St. *Martin's-Lane Strand*. Mr. *Godby*, Porter, near *Fiſhmonger's-Hall*, *Thames-Street*. *NOTE*, Theſe Perſons with 35 others have been all cur'd by the aforeſaid Mr. *Grant* ſince *Sept.* 1708

Juſt Publiſh'd.

THE 2d Edition of Mr. *Hill's* Hiſtory of the Ottoman Empire in all it's Branches, with the Government, Policy, Religion, Cuſtoms and way of Living of the Turks in general, Illuſtrated with ſeveral Copper Cuts on each Material Head, with a New Preface, and ſeveral Copies of Verſes in Praiſe of the Author and Book, written by ſome of the moſt Ingenious Men of the Age, Printed in the ſame Letter and on as good Paper as the 1ſt Edition, The Printer having the Propriety of this Edition, and the Charges being leſſen'd by the Cuts already Ingrav'd, all Gentlemen and Bookſellers may have them at a moderate Price, Bound or Unbound, of J. Mayo, over againſt Water-lane, Fleet-ſtreet, J. Woodward in St. Chriſtopher's Church-yard Thread-needle-ſtreet, and moſt Bookſellers.

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Licentia Poetica diſcuſs'd: Or, the True Teſt of Poetry. Without which it is Impoſſible to *Judge of*, or *Compoſe*, A Correct Engliſh *Poem*: To which are added, *Critical Obſervations* on the Principal, Ancient and Modern Poets, viz. *Homer*, *Horace*, *Virgil*, *Milton*, *Waller*, *Cowley*, *Dryden*, &c. as frequently liable to Juſt Cenſure. With ſome Remarks alſo on my Lord Duke of *Marlborough's* and Maj. Gen. *Stanhope's* Letters Commendatory of the Earl of *Peterborow's* Valor and Conduct in *Spain*, as the occaſional Ground for an Excellent Epic. Poem. *London*; Printed for *William Carter*, at the *Roſe* and *Crown* in St. *Paul's Churchyard*, 1709.

READY Money for any Parcel or Library of Books in all Languages and faculties whatever; likewiſe Books Exchang'd and lent to Read, by *Tho Bickerton*, at the *Roſe* and *Crown* next the Gate-way leading into the *Blue-Coat-Hoſpital* by the Pump in *Little-Britain*.

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